

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

Vol. XXIV.

APRIL, 1847.

No. 277.

TO OUR WORTHY SUBSCRIBERS.

The design, the advantages, and the almost indispensableness of such a publication as *The Gospel Messenger* are now fully understood. How far, if at all, that good design has been carried out, and those desired advantages attained—it is for our readers to judge. We feel encouraged by the fact, that we are yet alive, yea, have arrived at the 24th year of our age, while many similar periodicals which have come into existence since us, have long ago passed away. Of the “monthlies” in our Church, we are the very oldest, and there is but one of the “weeklies” that is older, and only so by a year or two. Of our original subscribers comparatively few have left us, but many have departed this life, in some instances, their sons and daughters have supplied their place on our subscription list, and new friends have come forward, so that, as it respects circulation, we are much in the same condition as when we commenced.

There has been no change, not the shadow of it, in our principles, in the views we have maintained, or in the efforts humbly, earnestly, but we acknowledge inadequately made, to vindicate and plead the cause of the “holy Catholic Church, founded upon the apostles and prophets, Jesus Christ himself being the chief corner-stone.” We invite the comparison of our earliest and latest numbers, in proof that we have been “*semper idem*,” no nearer to Rome, no nearer to Geneva, than we were in the beginning. We abjure the articles of faith and ceremonies *peculiar* to popery, and at least as decidedly, the blasphemy of rationalism—the five points of Calvinism; and the thousand points of many headed dissent, and also its ever changing ceremonial. We are now as ever, walking in the old paths, where is the good way of primitive doctrine, obedience and usage, paths of course older than those of a worldly policy, of ambitious heresy, and wicked or ignorant schism. We are quite aware, that however sincere and ardent our devotion is to “the truth as it is in Jesus,” our advocacy of it is feeble,

indeed, intrinsically and compared with that of our brethren of the editorial corps. We have done, as it respects, mental ability, what we could so far as superior claims on our time and resources would admit. The Clergy in this Diocese, if not overworked, are fully employed in their more direct sphere, and we have as yet found no one who can, or is disposed to give himself to the exclusive or chief occupation of an Editor. We might do so if the revenue would afford means for his support, in whole, or in part.

As to our respected and beloved brethren of the Laity, no one has manifested that measure of zeal which has done, and is doing so much in other Dioceses for "the Church press," and through it for the defence, and stability, and propagation of the Gospel at home and abroad. But there are symptoms of reformation in this particular, and we do not despair, that their intellectual wealth (may the time not be distant,) will be poured forth for the advancement of the Church of Christ, which now has their affections, their vows, their influence; and their earthly treasure.

THE CONDUCTORS OF THE GOSPEL MESSENGER.

SERMON,

PREACHED BEFORE THE "SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY IN SOUTH CAROLINA, IN ST. MICHAEL'S CHURCH, CHARLESTON, AT ITS ANNUAL MEETING, FEB. 3d, A. D. 1847—BY THE REV. JOHN H. CORNISH, A. M.

1 *Timothy* v: 8.

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

To provide for one's own kindred and household is a dictate of nature which the heathen even think it impious to disregard.

As man, as a human philosopher merely, whose maxims have no weight, nor authority till they are believed and embraced, the precepts of Jesus, it is acknowledged, oblige his disciples to excell the heathen in love to man, and to show in their lives and deeds that they are actuated by higher and purer motives than infidels. But, as the Author and Finisher of our faith—as our Redeemer, Advocate, and Judge—as God Almighty manifest in the flesh, and manifesting therein the only acts, words and deeds that are good and proper for men, and acceptable to God—as the eternal light of glory revealing on earth that path in which every one *must* walk, or abide eternally in outer darkness with devils and the damned, disclosing through the gloom of the grave, to every one who pursues that path diligently, a crown of glory that fadeth not away, eternal in the heavens—the precepts of Jesus, while they annul the obligation of his disciples to no one duty ever esteemed of universal obligation, doubtless oblige them also to the performance of those He has especially revealed, and lead them on to their observance by motives no less peculiar than ennobling—so

that a Christian, one whose acts will abide the fiery ordeal of the great and terrible day of the Lord, is not less distinguished from an unbeliever by his faith, "known and read of all men," which lightly esteems things seen and temporal, in comparison with the things that are unseen and eternal, which doeth good to man from love to God, and hope of that blessed reward which in the world to come awaits those who by "patient continuance in well-doing, seek after glory, honor and immortality," than he is above the heathen in the gentleness and sweetness of manner in which his duties are performed, and in the number and extent of those deeds of benevolence, kindness and love to which his vows oblige him.

For, though the Gospel of our Lord Jesus Christ, is so far binding upon all men, independent of their belief or acceptance of it, that without obedience unto it they are in the world "without God and without hope" "children of wrath"—a consideration calculated to rouse into active and vigorous operation the most latent spring of charity in every believer in Christ, who has not so far grieved away the Holy Spirit as to have become dead to every impulse of heaven-begotten love, and reckless as to the eternal welfare of his neighbors; yet to as many as by baptism have put on Christ—by the vows of that holy covenant then entered into between them and God, sealed by the Holy Spirit of adoption, by which Christ was made unto them "Wisdom," "strength," "righteousness, sanctification and redemption," that they might do those things which they promised, the obligation of obedience to the Gospel of our Lord is increased beyond the computation of numbers. The dread and terrors of unutterable woe that surely abide their neglect or indifference—the ineffable bliss that awaits their faithfulness and perseverance,—heaven and hell press on their footsteps urging them to live and act, not like heathen, not like unbelievers, but like Christians. To "show forth the *virtues* of him who hath called you out of darkness into his marvellous light."

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." Worse than an infidel, because of the awful vows and covenant between him and God, which he can in no degree violate with impunity—and which, we are here taught, he cannot so far transgress, as not to provide for the temporal and spiritual wants of his own and specially those of his own house, without, by so doing, absolutely denying the faith—trampling under foot the Son of God, counting the blood of the covenant, wherewith he was sanctified, an "unholy thing," and doing "despite to the spirit of grace." So much worse than an infidel, the Holy Ghost teaches us by the Apostle, is every one who has been baptized into Christ—who neglects or is inattentive to provide for the temporal and spiritual wants of "his own, and specially those of his own house."

We might err in applying this consideration to individuals—but we pray God, that every one on whom the name of Christ has been named, may let this truth sink deep into his heart, and bear it on his mind and conscience when he looks upon "those of his own house," and "upon *his own*" whether "born in his house or bought with his money." Of whom he must soon give a strict account at the awful bar of God.

May the illuminating spirit, by discovering to us our short comings in these duties, humble us all before God, and quicken us to a more active and abundant exercise of divine charity towards "our own."

But if we are so much worse than heathen and infidels if we provide not for "those of our own house," how much better are we than they, while we do no more? Are we only to equal them in active benevolence? in love to man? Have we been received into solemn covenant with God in Christ—that we may have grace and strength, in holiness of life and in active benevolence and charity to be equal only unto heathen and infidels? Are there no new duties and obligations revealed by the gospel? no virtues peculiarly Christian? But while we do that only, which he that does not is worse than an infidel, what peculiar virtues of Him who hath called us out of darkness into his marvellous light, do we show forth?

According to the adage, under which perhaps many seek to screen the narrowness of their charity, shut up, or contracted by the idolatry of covetousness, "charity begins at home." But at the home of every one on whom the name of Christ has been named charity has begun in providing for the present and eternal necessities of "his own," or according to the declaration of the Apostle he is worse than an infidel, and if it there rests or stops is no better than the unbelieving heathen.

To avoid the certain and terrible punishment threatened, and to secure the infinite and glorious rewards promised us as Christians, of God in Christ Jesus, we must show forth, according to the measure of the gift of grace, in our lives and acts, "the virtues of Him who has called us." The light with which He has illuminated us must appear outwardly—must shine out from us unto men, and that not dimly and indistinctly, but in such manner as to appear marvellous to unbelievers; so clearly and distinctly that they must acknowledge that "God is in us of a truth" and seeing our good works may glorify our Father who is in heaven." But irregular, disunited, individual efforts avail but little in providing even for our own, much less in extending to others the evangelical blessings we have in trust from God. Unity is among the first in prominence and order of those verities by which we are influenced as Christians.

It was that we might be made members of His one body that we were baptized into Christ—that we "all might be one in Him and he in us." It lies indeed at the foundation of our faith, since as Christians we must "believe in the operation of God" whereby "we are all baptized by one Spirit into one body." As Christians we cannot, nor can we desire to act as independent and isolated beings. But though "ye are the body of Christ, and members in particular"—"all the members have not the same office." There are duties peculiar to the several members as well as those obligatory upon all. As "God hath set some in the Church, first Apostles, secondarily prophets, thirdly teachers," of whom the Apostle says—"we are laborers together with God"—so he hath set others in the Church of whom the Apostle says "ye are God's husbandry," or "tillage." As it is the peculiar duty of the one to plant, to tend and to water, it is doubtless the duty of

the other to produce seed to the sower and bread to the eater, to bring forth fruit, "some thirty, some sixty and some hundred fold," that there may be not only enough for the tiller of a particular portion of the Lord's vineyard; but an abundance to spare to laborers in barren or less fruitful fields—and to the poor, needy and destitute.

The position and office of "the Society for the Advancement of Christianity in South-Carolina" in the Church in this Diocese, is that of a garner in which the surplus of the several fruit bearing fields may be stored under the hand of our chief husbandman and pastor, under Christ—for the sustenance of those toiling in rocky ground, or in fields, from long neglect overrun with briars and thorns, or in the hitherto uncultivated wastes.

This Society, the first offspring in this country of the venerable "Society for the propagation of the Gospel in foreign parts;" which planted and cherished the Church in this and the other then colonies till the Revolution,—it is well known probably, since its organization in the year A. D., 1810, has been the chief instrument under God of reviving, sustaining, and extending the knowledge and influence of Christianity in this Diocese.

We regret that, having been unexpectedly called upon to address you at this time, in consequence of the absence of our beloved brethren in Christ, who were appointed to this duty, we cannot enter as fully as may be desirable into details respecting the operations of this Society and the vast amount of good it has done and is still doing. But there are some so obvious, that we might perhaps, he thought, inexcusable in suffering them to pass unnoticed.

The originators of this Society appear to have been influenced and stimulated in their proceedings by the considerations suggested by the passage of Scripture we have selected for our text. Of the 25 Congregations then in this State, several were nearly extinct, perishing for lack of knowledge and the means of grace. There were but 11 Clergymen, and they, at that time deprived of the aid, counsel and direction of the most essential member under Christ, of the Church's divine organization. Without, they were opposed on all sides by ignorance, skepticism, infidelity, heresy and schism, and over their beloved Zion was spread a melancholy gloom and destitution. "The dilapidated walls, the broken roof and forsaken altar of time hallowed Churches, told of glory passed away." And this feeble remnant of the Israel of God, was wholly embraced within the narrow, fertile limits of the "low country," beyond which not a single Congregation of our beloved Church had been organized. And but for their holy zeal, by which this Society was brought into existence, the same state of things, or a worse we might probably have had at this day to endure. But they, and more abundantly than all, the first President of this Society, afterward Bishop of this Diocese, whose memory she loves to cherish, labored with untiring zeal, and not without success, to rouse the drooping spirits of Churchmen, and concentrate their means and efforts in such manner as to strengthen the things that remained, and were ready to perish—help and encourage the weak—and extend the inestimable blessing of pure and unadulterated Christianity to others not of the household of faith.

For to provide for those of their own house only would be according to the holy principles of the gospel by which they were actuated, to show and declare to the world that they were no better than infidels and heathen.

"*The pure and undefiled religion of the gospel,*" says Dr. Dehon, when laboring to establish this Society, "the pure and undefiled religion of the gospel is the most valuable gift which the Almighty has bestowed upon the inhabitants of earth. This religion, Episcopalians enjoy *in all its perfection*; and they cannot be too thankful to its adorable Author for the sound faith, the useful and happily combined orders of the Ministry, and the rational, decent and holy forms of worship with which their Church is distinguished. But it is a very important part of that beneficence which every man owes to his fellow men, and a highly becoming expression of that gratitude which every Christian owes peculiarly to his God, to extend, as far as he is able, *the religious advantages* with which he himself is blessed." In those parts of this Diocese where our Church is not established, and where it is comparatively, if not entirely unknown, and this is still true of a large portion of the State, though they may have preachers after their own heart's desire, and may already be connected with systems professedly Christian, yet if in those systems there be wanting any of those perfections with which our Church has been endowed by its divine founder and head, it is undoubtedly a "highly becoming expression of that gratitude which we owe to God" to extend to them the religious advantages with which we are blessed—to extend as far as we are able unto others the religious advantages which we possess, even though they may have no wish, or anxiety for them. "Freely ye have received, freely give," is the injunction of our Lord and Master, which we can not with impunity disregard. And how is it to be expected that they should have a desire for those things of which they know nothing—or so long as they are ignorant of the sound faith, the rational, decent and holy forms of worship—the heavenly ministrations and divine excellencies of our Church, can it be expected that they should have any anxiety or solicitude for them? As it is written, "how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent." If there be any truth in our professions; if we really believe what we are compelled as Churchmen to profess, our Church, to be possessed of divine gifts and perfections which are wanting in the various systems with which these persons may be connected, the example of the Apostles, obliges us to give all diligence "to instruct them in the way of the Lord Jesus more perfectly." And even though our Christian efforts, from being misunderstood, should not at first be heartily welcomed—should even be opposed, and resisted, would this be any good reason for not extending our good offices to them? Would it not rather be a powerful argument and call to increased energy and zeal? For was ever one more obstinately and violently opposed, or shamefully and ignominiously treated than the Son of God himself, by God's own people, when he came among them to instruct them in the knowledge of the Lord more perfectly?

But we have no such violent opposition to fear. This Society welling forth at first indeed a small stream of blessings, has flowed on peacefully with its waters of comfort, increasing in depth and breadth as the course of time has lengthened, refreshing the weak, sustaining the feeble, reviving the decayed parishes, and onward, till it has not only carried the waters of comfort and life to remote and desolate parts of the Diocese, but created a thirst for them. In many parts of this State where the Church has not heretofore been known, or if heard of, only as something to be dreaded and shunned, there is now awakened a spirit of inquiry, and a demand for her ministration—so great a demand indeed as to have excited against this Society the active envy of the devil to straiten its means and weaken its energies, by diverting or restraining from it the contributions of the faithful. And his success has been but too lamentably apparent for the last few years, in the decreased income of the Society in proportion to the demands upon it, and in the rareness and scantiness of contributions for it. We have not seen the statistics, for the past year, we know only that so far from being able to do any thing for the further extension of the Church, it has been compelled to withhold its aid in a measure from most of the Missionaries and feeble parishes, and entirely from some of the newly organized congregations in the upper districts, where its assistance is most especially needed. But the Report of this Society for 1844, shows that, while it employed as Missionaries in different parts of this State about one third of the Clergy of this Diocese, and contributed to their support, and to the aid of feeble parishes above \$4000, all it received from collections in Churches amounted to the sum only of \$57,51. So little shall we say, the members of our Church, care for the welfare of their poor brethren in Christ—and the heathen at their doors? For it is not true that all, or the great majority of the inhabitants of the poorer regions of this State are connected with some religious Society. There are many, a vast multitude who are connected with no Society of professing Christians whatever. And are there not even in the more favored parts of the State, many of this class who are heathen in the strict sense of the term; many who are in the most literal sense “your own” and “those of your own house.” The duty of doing his utmost, according to his means and station, to evangelize the heathen, is acknowledged as obligatory upon every one who professes and calls himself a Christian. But are the heathen at our own doors, and of our own house, of less account than those of lands far remote? Are their souls of less value? Does charity lose its name—its influence and its reward when exercised at home? What right or reason have we to expect that our labors abroad should be blessed, while we neglect “our own,” and “those of our own house?” And what success has attended the efforts of our Missionaries in a far off country among those who are entirely heathen? Have they during the ten years or more of their labours been instrumental in making as many as 10 true disciples of the Lord Jesus? Should not this teach us the

* Reference is here made to the China Mission, not however with any desire to check our zeal for the heathen afar off, but to make it effectual by providing for the heathen at home.

vanity and folly of attempting great things afar off, while at home we are manifestly exposing ourselves to the charge of having "denied the faith," and of being worse than infidels?

The income of this Society has heretofore been derived chiefly from a fund created by legacies and life members, and the annual contribution of its members. But it is evident, from the fact, that, it has been obliged to reduce the scanty support of the Missionary, and the allowance to feeble parishes, and to withdraw its aid entirely from some of our most needy and promising stations—and refuse earnest calls for aid from parts of the State where our Church is not yet established, that it has not of late received that generous support its great usefulness deserves. To accomplish the holy and most desirable end of its institution—to provide the means of extending the knowledge and influence of pure and undefiled Christianity in our own homes—among "our own," and throughout our own State, it must be more liberally supplied and replenished, either by the increase of its members, or by parochial and individual contributions. Why should it not be remembered in the prayers of the faithful, and proposed to the several Congregations when collections are taken for Missions as an object worthy their contributions? Is the Society for providing the means of evangelizing our own homes, and our own Diocese, the one only to be passed over in silence on such occasions? the only one for which our Congregations are not to be earnestly exhorted to contribute according as God has prospered them? It is a duty of filial obligation upon most of the Congregations of this Diocese to give this Society a place in their affections, for few, very few are the Congregations in this Diocese that have not reason to thank God for the timely aid and fostering care of this Society in the time of their need. And God forbid that now in the hour of its need, they shall show themselves to have been unworthy the aid and assistance it has bestowed upon them. It may be that, from the quiet and unostentatious way in which it has gone about doing good, the faithful are not aware of its need of their bounty or of its necessity of their offerings. Let them then be duly instructed in the greatness of its necessity, and in the nature and justness of its demands upon their Christian liberality—and that here their thank offerings and oblations may be placed with the certainty of their being employed to the glory of God and the good of his Church, and such confidence have we in the powerful sway of the principles of pure and undefiled Christianity over every heart in which they are truly received and truly embraced, that the nature and necessities of this Society need only to be known to call forth from such, an immediate and generous response. For the love of the Church is as active a principle in the heart of every true believer as the love of Christ—since Jesus himself loved it—as it is written, so "loved the Church"—that "he gave himself for it." The feelings of the prophet, are therefore those by which every true disciple of Jesus is moved and impelled on to active and zealous efforts for the extension of the "one Catholic and Apostolic Church"—"for Zion's sake I will not hold my peace—and for Jerusalem's sake I will not rest—until the righteousness thereof go forth as brightness—and the salvation thereof as a lamp that burneth."

FOR THE GOSPEL MESSENGER.

THE CHURCH IN ENGLAND—GROWING.

It behoves those who are anxiously watching results of the ecclesiastical activity of these late years, to mark out for public attention such facts as are well established: it is admitted that these particulars may have two different results; those who are contending for Church doctrine and policy will be encouraged to persevere; those who are opposing them will be excited to renewed exertion; however men's views may differ, we are willing to allow them all sincerity of purpose and action.

First, in regard to Foreign Missions of our Mother Church; among the heathen in India, under the divine blessing, she has exerted an influence far beyond any which has crowned modern Missionary efforts; its like is only to be found in the early days of Christianity; whole districts have, within a few years, turned to the Lord; converts have been baptized by thousands after due previous instruction and probation. A chief pastor in visiting Nulloor, says there were three hundred and forty-six Candidates for Confirmation; and speaks of this service as one of the most interesting that he was ever present at: "I have seldom, if ever, seen so orderly a native congregation; and I am sure that many *European congregations might learn a profitable lesson* from their humble attitude of prayer, and their general demeanor in the house of God. The persons confirmed were of all ages, from the boy and girl of thirteen, to the old and grey headed." These Christians sang "touchingly beautiful" and were "very attentive" to his scriptural instruction. This was acknowledged a Missionary district by the Church Missionary Society in 1831, *and now numbers its thousands of converts*, notwithstanding the cruel hand of persecution has been among them. What the bishop said of one village, is no doubt applicable to all: "I asked them many questions, and they evinced an acquaintance with the grand truths of Christianity which satisfied me, that they were faithfully instructed in the Gospel." Among these simple Christians, one thing is related peculiarly striking and beautiful, showing the regard,—the high delight they experienced at the visitation of their chief earthly pastor. It is thus stated by the excellent Bishop Spencer. "At the end of my little charge, they requested to sing me a song of their own composition, and set to a native melody, in honor of my arrival; to which, as I am fond of all national customs, not contrary to gospel truth and innocence, I readily assented." These Christians presented their bishop with the following address, entirely of their own composition; its tone and spirit would be a valuable possession of more advanced and enlightened believers: "As the members of the Church of God, whom, in his infinite mercy, he hath purchased with the precious blood of His Son Jesus Christ, and strengthened in our holy faith by the preaching of His word through his ministers, we experienced much joy and edification by your Lordship's visit in January, 1841; we desire to praise our gracious God, for again vouchsafing unto us the privilege of your Lordship's presence, to the advancement of our spiritual welfare, as well as to

welcome your Lordship among us; praying that your Lordship's presence among us from time to time may be abundantly blessed to the establishment of the Church of God in the Truth." This is but a tithe of the information, and that the latest, which proves great activity in the Church, the result, under the grace of God, of the awakening of the mind to think and the heart to act in his holy cause out of the bounds of England.

If we turn to the Island, the Domestic Missions of its Church, there are evidences of the same nature; facts, which go to show how much interest is felt in the cause of the Gospel. It will be, perhaps, a matter of surprise to some to know of the numerous ordinations which are yearly taking place; they are accustomed to regard England as well supplied, numbering as she does fifteen or sixteen times as many Clergy as the Church in the United States. The latest information states that there were four hundred and four ordinations by different bishops; that is, they ordained one third as many ministers, deacons and priests, as we have, wanting forty-four; and as they have four ordinations in a year, we should have, taking the last as a mean, sixteen hundred and sixteen ordinations in the space of twelve months, being two hundred and forty-three more than the whole number of our Clergy. But, not all the bishops ordained, on the fourth Sunday in Advent, if we were to add the fractional proportion, the result would be, that the Church in England had yearly one thousand one hundred and ninety-five ordinations more than the whole number of our Clergy, which, when told is, one thousand three hundred and seventy-three. The Lord is therefore sending laborers into the harvest. Again, as evidence of the life of English Churchmen, let us regard the increased interest to build churches in order to afford provision for all who choose to attend her public worship and instruction. Let us take the Diocese of London. Bishop Bloomfield about ten years ago, called the attention of his people to the want of churches; he stated that in the Metropolis and its suburbs, omitting parishes which contained less than 7000, there was a population of not less than 1,380,000 with Church room for only 140,000, a little more than one tenth of the whole; that in the eastern and north eastern districts, there were ten parishes containing 353,460, with an average provision of one Church for every 19,000 souls, one Clergyman for every 14,000. Contributions flowed in from all sides; besides local subscriptions, there was obtained the enormous sum of \$238,000. Thus in about ten years, in a single Diocese, there has been provision made for the erection of 63 new churches; 44 of which are completed; 10 are in the course of erection; 2 about to be commenced; and 7 very soon. It would be too tedious to carry the reader through more cases of like or greater activity; *this is one Diocese out of the twenty-seven.*

In all this, the foreign and domestic activity of the English Church, the writer cannot discover the baleful influence of party; as christians and as members of the holy Catholic Church, their exertions are for the salvation of mankind through the Lord Jesus Christ.

They do not build churches to look at or use occasionally; their bishops are anxious for a daily public worship, and for their being open for constant use for *personal* prayer, "in order that persons who

could not easily find in their own humble dwellings a place of retirement for their devotion, calculated to solemnize their minds, might resort to the house of God where all would be in harmony with their feelings."

Nor do they ordain ministers without having them sound in the faith, distinctly avowing, as among other doctrines of the Common Prayer, so also that of *Baptism*. Opposers of the truth complain that candidates for the ministry under the Bishop of Litchfield were asked on examination, "What is the doctrine of the Church, with regard to spiritual regeneration in baptism? Prove the doctrine by reference to holy Scripture." Previous to the granting of a license to a Curate, the Bishop of Exeter proposed the following question: "Is it the doctrine of the Church, that the text, John iii: 5, in our Lord's discourse with Nicodemus, declares the necessity of baptism where it may be had, in order to a man's entering into the Kingdom of Heaven? In the baptism of an adult having the qualifications of repentance and faith, is it the doctrine of the Church that spiritual regeneration is therein conferred on the baptized by God? Do you hold that every child baptized after the office of public Baptism in the Book of Common Prayer is, in baptism, actually and really made by God a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven? Is it the doctrine of the Church that in and by baptism, the new birth of the Spirit is not only exhibited, as by an emblem, but is actually conferred on those who receive it with the due qualifications; so that without baptism, where it may be had, there is no promise that spiritual regeneration shall be given to any, and that in it, when received with due qualification, spiritual regeneration is always conferred."

Facts like these should be spread abroad: pastors are made for the flock of Christ, and churches are erected where prayer and praise may be daily given to him; there is something cheering in looking at the doings of our brethren in other lands, and it should lead us to cherish a hope that God will, in due time, heal our divisions in one glorious effort of spreading the Gospel here, also. S. C.

NOTICES OF NEW PUBLICATIONS.

A Fifth Pastoral Letter, to the Members of the Congregation of St. Paul's Church, Syracuse, New-York, 1847.—The visit of the Reverend Author, as agent of our Sunday School Union, though many years ago, is recollected with much pleasure by those who met him in this Diocese, and they, and all will be interested and instructed by his present words of "truth and soberness." These extracts will recommend themselves: "The week preceding the stated time of Ordination, at the four seasons, has been observed with profit to those who have given attention to those services, so well adapted to lead us to right views of the nature of the Christian ministry, and to make us feel the value of Christian intercession. Every Ember week in the past year, the Church has been open for daily worship, morning and evening, and it

is gratifying to know that some of our brethren in neighboring parishes have joined us in this service." . . . "The School is opened and closed daily with the Psalter, Singing and Prayers. Religious Instruction is given incidentally as well as statedly; and special attention is directed to the formation of Christian character, and habits of Christian deportment. In short, there is a continual effort to make the School an extension of a *Christian family*. The Male and Female Departments have no other connection, except that all the pupils meet together at 9 A. M. and 4 P. M. to "worship and bow down, and kneel before the Lord their Maker."

To give the School greater completeness in its means of illustrating various branches of study, it needs apparatus. Some Maps and Charts, and some Geological and Mineralogical specimens have already been presented, but more are greatly needed. The only endowment of the School thus far, is the liberality of those two persons who furnished the means for the erection of the Edifice, and have since done what is equivalent to the establishment of *six* free scholarships. If ever there was a charity approved of God, this must be one. If there reward is sure, who "give a cup of cold water in the name of a disciple," how much more, theirs who provide for the Christian Education of those destitute little ones of Christ, "whose angels do always behold the face of their Father who is in heaven." . . . "But lest too much should be expected by some, as though, in such a School, every pupil may be expected to become, at once, a studious, well-behaved and pious child, let me observe that the Parish School is but a *part* of the system which is to educate our children. The work of education begins at home—in the mother's arms, in the nursery, in the family. If the child be neglected there—its tempers unrestrained—selfish feelings fostered—disobedient habits formed—its infant lips never taught to pray; and then at the age of six or seven, it is sent to the Parish School, rude, petulant, self-willed, and indevout; alas! what a task has the teacher. What a miracle will it be if success is attained. This is the class of pupils with whom the greatest difficulty is experienced. Their example is injurious to others, and a continual grief to the Teacher and the Pastor. The right view of the School is, not that it is a place for the reformation of spoiled children, but a place where the work of Christian education, already commenced by Christian parents at home, may be carried on by Christian teachers, and completed under the Christian Pastor in the Church of God. Then, the Family, the School, and the Church would be one in their end and aim, and the Parent, the Teacher, and the Pastor would co-operate in bringing up children "in the nurture and admonition of the Lord." Those parents alone who desire to educate their children for another world than this, can feel a true interest in the Parish School. Such parents will strive to work with the teacher. They will visit the School. They will take an active interest in all that concerns it. Their presence occasionally at the opening and closing exercises of every day, is much to be desired. What scene so delightful as that where the children of a Parish are daily reminded of their Baptismal vow, daily taught that learning to be useful must be joined with piety, daily taught to worship God and sing their blessed Saviour's praise; and

thus, from the first, feel a Teacher's labors and a Pastor's watchful care combining with a father's and a mother's lessons and example to prepare them for the happy hour when, in the house of God, they shall ratify their Baptismal vow, and go forth amidst the snares and temptations of the world, with that armour which alone can keep them from falling, and preserve them until the day of Christ." . . . We understand that the male department of this excellent Parish School, is under the charge of a Candidate for Holy Orders of the Diocese of South-Carolina, Mr. G. L. Platt, A. M.

Difference between the Church and Dissent: A Discourse delivered in St. John's Church, Brooklyn, New-York, on the evening of the Second Sunday in Advent, December 6th, A. D., 1846, By Evan M. Johnson, Rector, 1847.—This is a straight forward declaration of the author's principles. We admire his candour, though we are not prepared to adopt all his views, or as to those which we do adopt to set them forth in the same tone and terms. But that the times call for decided expressions, no candid man will deny, and if our readers do not approve, in general of these quotations, we shall be disappointed. The heading is our own.

Self-Examination.—"How do I esteem the holy Word of God? To whom am I truly thankful, for having kept it and handed it down, so that I enjoy the privilege of knowing its contents? Do I believe *all* that it teaches? Am I diligent in using the best means that I have, in obtaining that knowledge of all those truths which its sacred Keeper has declared that it contains? Having ascertained what is the will of God, do I submit my will to His will? Do I esteem the visible Church of the Redeemer, in the world, as the greatest good bestowed on man? Do I see it to be the "great sacrament of salvation?" Do I realize that it is the "Body of Christ?" Do I esteem it only, as it is His body, animated by His Spirit? Am I looking for my increasing sanctification and holiness, through the sustaining and strengthening agency of the Holy Spirit, given thus to the Church? Do I, by faith, behold the Saviour himself in His Holy Sacraments? Do I realize His presence in them? Am I resolved, let others do as they will, to seek for salvation only through the means by Him afforded?"

The Bible.—"Under the infallible guidance of the Holy Spirit promised to the Church, these sacred writings, as well as the Scriptures of the Old Testament, have been kept and preserved: all attempts to pass off as genuine, counterfeit and spurious gospels or writings, have failed, because the Church has exercised her authority as keeper of Holy Writ. She has, from time to time, as need required, caused the sacred volume to be translated into various languages, and now imposes her *authorized versions* upon her children, in the several branches of which she is composed. As far as the subject matter of the Bible is concerned, these receive it as a whole, simply on her authority. No Catholic stops to ask whether this or that be a genuine part of Holy Writ, but what the Church declares to be such, he receives—he receives no more—no less. The *consistent* member of the Church, in endeavoring to ascertain *what* the Scriptures teach, depends on the interpretation which has been always given to them by the Church and

faithful historical tradition. He knows that the Church had her doctrine before the Scriptures of the New Testament were written—she certainly had her worship also before they were collected and brought into use as an inspired volume. He labors according to his best ability, be his advantages more or less, to ascertain what the Church has taught to be the meaning of Scripture—having ascertained this, he believes it. He *confides* in this sure guide—he reads it with great diffidence and humility, fully convinced of his inability fully to comprehend the nature of the awful and mysterious truths which it reveals.” . . . “Many ministers of the present day are alike consistent with Luther, and hold that every individual must for himself determine *what* is Scripture before he set himself to determine what that teaches; hence, some Dissenters have adopted versions of Scripture made in accordance with their own views. The Unitarians have theirs—the “Christians” (a new and increasing sect) theirs—the Baptists talk of making theirs—and probably others will be made as need may be. The great body of Dissenters in England and America, however, receive the version made by the authority of the Church in the reign of king James of England. One reads this Bible and does not think that all of it *is* the word of God—another cannot find in it the divinity of our Lord—another cannot find a visible Church—another, any settled order of ministry—another, the sacraments either of Baptism or the Body of the Lord—another, that grace is given in these sacraments—another cannot find infant baptism—another, future punishment—another, the resurrection of the body—and so on I might extend this list. It is to be remembered, that all those individuals who reject these doctrines, profess to believe the Bible; many read it, pray over it, and, no doubt, sincerely desire to know the truth; but each one interprets for himself, as this system allows.”

The Church, different views of it.—“It is not believed to be essential, in order to become a member of this invisible Church that a person be a member of the visible Church; but rather that he should be persuaded that he has been individually called and enlightened and his heart renewed by the direct agency of the Holy Spirit: this having taken place, he is made a member of their Church, whether he be baptized or not; if he think it best to be baptized, it is only an outward profession before men that he has been made a Christian before. These are two distinct systems, indeed two religions.”

“Let us for a moment contrast them, and the difference will more fully appear. Let us look at the practical operation of each. In the one, sinners are taken from the state of nature in which they were born, and by Christ himself, through His appointed agents; and by the Holy Ghost, in Holy Baptism, are incorporated into His body, made members of Him, and endued with His Spirit: they have the means afforded of growing in grace and increasing in holiness during their existence here, and this is all the free gift of God. In the other, the Almighty, after leaving the sinner to continue in sin till he becomes a responsible being, calls him by a special message of the Holy Spirit out of this state; he listens to the call and repents. God thus gives him a new heart, makes him entirely different from what he once was, and saves him on his own account, because Christ died for him.

There can be no such thing as reconciling these two systems in this particular—they are utterly at variance. It is not probable that the Catholic Church will renounce these views which are held by her members in every branch, and which she has taught from age to age since her foundation, and embrace these opinions of those who have dissented from her, however distinguished they may have been for their learning or piety. I might mention other striking points of difference, both in doctrine and discipline; my design is, however, not so much to consider them all in detail as to bring these two particulars distinctly to view:—the difference between the method of ascertaining the mind of the Almighty out of the Holy Scriptures; and the difference between the views of the nature and office of the Church of Christ.” . . . “Are the Clergy to fall in with the popular cry, that “all these things are non-essential matters, so long as the heart is right.” What! not essential to believe in the integrity of the word of God, and the authority of the Church as its lawful expositor, and, in the reality of Christ’s visible Church, and of His presence in it? Not essential to believe that He conveys His grace, through her ordinances, by His Spirit in her sacraments? Not essential to believe in the divine authority of the Christian ministry? In the supreme Deity of the Son of God? in the resurrection of the body, and of the future, eternal punishment of the wicked? Pray then, what is essential? If these be not essential truths as connected with our holy religion, I know not what are.”

Our author refers to the last prayer in the Prayer-Book, “O Almighty God who has built thy Church, &c” That prayer certainly does sustain many of his positions.

Fewell: A Series of Essays of Opinion for Churchmen. By W. A., Formerly contributed to Periodicals, and now collected and revised. Baltimore, Robinson, 12mo. pp. 269.—This is no common book. Although in the form of Essays, written for periodicals, chiefly, we believe, for the New-York “Churchman,” it is destined to live. The Essays are twenty in number,—most of them upon important practical subjects, of which the author displays a knowledge at once deep and practical, combined with the soundest Church principles. His style is quaint and racy, but its quaintness and raciness differ widely from the miserable affectation which sometimes goes by those names. It is not merely a quaintness of style, but one having its root in the thoughts of which the style is only the vehicle. It sometimes approaches to humour, and amounts to wit. In short, we know few more amusing books, very few more instructive.

The Essays chiefly relate to the differences between the Church and the popular religion of the day,—that system, if it deserves such a name, which pervades all the denominations, and is to be found, to some extent, within the Church itself. This system our author well designates as “Individual religion.” It has its positive and its negative side. On its negative side it rejects the Church and the Sacraments, and indeed all outward means of grace, except those means of excitement which it has itself invented. This negation is, however, derived directly from its positive doctrine, which is, that a sinner is

justified *instantaneously* upon the attainment of faith. Faith being an operation of a man's own mind, it is supposed that every man must know whether he has it or not, which, in a general sense, is true,—but few are so conversant with their own hearts, as to be able to say at what particular moment faith, or even settled opinion, is attained. Means must then be found of fixing the moment when faith is attained and the sinner justified. This is effected by changing the object of faith, from the great truths of Christianity to the fact of *one's own justification*. Hence the belief, that all who are not conscious of their own justification, “have no religion.” This belief is the cause that the popular religion, while it takes great credit to itself for liberality, because it disregards every thing external, is in reality excessively fanatical, bigotted, and intolerant to all who really differ from it. On the other hand, from borrowing rationalistic arguments against the doctrines of the Church, it in another aspect tends constantly to heresy and infidelity; points at which, in the course of generations, it never fails to arrive. Our author has treated the subject in its positive aspect, being that in which it is least usually examined by Church writers, while it is that which the popular religionist themselves are most fond of putting practically before the people.

One of the Essays is on the subject of “Discipline.” In this the author has done us the honor to take for his text, an article of ours under the same title, published just two years ago. We are gratified to find, what appears to us, an entire agreement in opinion between us; while the present Essay possesses all the advantages over ours, which can be conferred by the greater ability of its writer, and the experience and Theological knowledge of a clergyman. In one place our author seems to intimate a difference of opinion; this leads us to believe that we failed, in some degree, in conveying our idea. We never believed that individual faith could produce discipline; what we meant was, that individuals would disregard discipline, unless they believed in the Divine authority of the Church. And that, lamentable as the fact is, we feared that the rulers of the Church had not sufficient faith in the Divine promises, to trust to them in the face of the wide-spread defection to which the enforcement of discipline would give rise. This we proved just as our author, we think, proves the same thing, by shewing that the discipline which we exercise, is exactly co-extensive with the public opinion of the world, and therefore, it may be feared, rests upon the public opinion of the world. We wish it to rest on the faith of the Church; which after all, exists in the individual faith of Churchmen,—and therefore we desired to call the attention of Churchmen, to the necessity of believing in the Divine right of the Church, and her exclusive power of consecrating the Holy Communion.

[True Catholic.

Charity.—Christian Charity has for its primary object the salvation of souls; which is not to be effected by harmonizing men in their error, but by making them see it, and with this view, writing them *up* to the truth, instead of writing, as the manner of some hath been, the truth *down* to them.—*Daubeny*.

SELECTIONS.

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CALVINISM.

A further plea commonly advanced by Separatists is, that the Gospel is not preached in our Church. Had it been said that the Gospel of J. Calvin was not preached there, we should readily have pleaded guilty to the charge; but that the *Gospel of Jesus Christ* is preached there, we certainly maintain, upon the authority of those Scriptures from which it has been received. The leading doctrine of Christ's Gospel, in the judgment of some Christians, is, that it holds out salvation to *certain chosen individuals*, exclusive of the general bulk of mankind. The doctrine of our Church upon the subject is, that Christ died to purchase salvation for *all* men; all men, consequently, are interested in that great event, though all men will not be in a condition to be benefited by it: The notion of *partial* salvation is founded upon certain supposed absolute decrees; of which some preachers talk *much*, but confessedly *know* nothing. The doctrine of *general* salvation, by which we mean salvation attainable by *all men upon certain conditions*, is founded upon the general scope and tenor of the Holy Writings, supported by particular passages direct to this purpose. St. John, speaking of Jesus Christ the righteous, styles him "the propitiation for our sins: and not "for ours only, but also for the sins of *the whole world*." It was the observation of St. Peter, upon his eyes being opened to the general design of the Gospel dispensation, "that God is no *respector of persons*: but in every nation, he that feareth Him, and worketh righteousness, is accepted with Him." But the doctrine of J. Calvin makes God the greatest respecter of persons; and that in a matter of the most essential importance. In another part of the sacred writings we are told by God himself, that "*He has no pleasure in the death of him that dieth*, but that he should return from his evil way and live." But according to J. Calvin, God has determined, by an *absolute decree*, an event, which at the same time in conformity with the foregoing declaration, He does not wish should take place. The absurdity of such a supposition, which makes the God of truth contradict himself, need not be pointed out. Once again; our Saviour to the question, put to him, "Lord, are there few that be saved?" returned the following answer: "Strive to enter in at the strait gate; for many will seek to enter in, and shall not be able." On this head common sense teaches us to reason thus—upon the supposition that there was an arbitrary decree of God, ascertaining *the number*, and determining *individually* the persons, who shall be saved; this direction of our Saviour was both vain and useless; because no striving of man could, in this case, produce any alteration in his condition. To direct a man to strive, when in consequence of his fate being determined by an overruling power, striving could answer no purpose: would be something like locking a man up in prison, and calling upon him to come forth, while you kept the key of the prison door in your pocket.—*Daubeny*.

TRINITY CHURCH, COLUMBIA, S. C.

[We insert, from the *Churchman* of the 20th March, a description of this beautiful structure, as a substitute for what was promised in the last No. of the *Gospel Messenger*; where we inserted the account of the Consecration.]

The architecture is Gothic, and, though not so vast in its dimensions as to produce the grandest effect of that style of building, is yet sufficiently extensive to be very effective and imposing. A mind at all imbued with religious associations cannot view it without having its feelings of reverence confirmed and exalted. It at once bespeaks its object, as devoted to the service of religion, and the effect is not marred by accidentally suggesting any other purpose. Its quiet Abbey-like appearance invites to contemplation, whilst its towers, its arches, and pinnacles, pointed upward to the skies, significantly remind the spectator of Heaven, as his only haven of rest.

Between the two towers (which are surmounted by an embattled parapet and pinnacles) at the west end, is the entrance, consisting of a decorated, pointed arch, deeply recessed, and with massive coping. Over this is a large window of exquisite proportions, through the ground glass and stained borders of which, is cast a flood of rich light into the interior, and above all, upon the summit of the gable, is placed the Cross, meet emblem of our holy faith. The Vestibule is roofed with arched masonry, extremely solid, and forming a pleasing contrast with the lighter graces of the interior. This consists of a nave and side aisles,—the former separated from the latter by clustered columns, sustaining pointed arches of bold span and lofty elevation, surmounted by clerestory windows.

The roof of the nave is open timbered, said to be like that of St. Mary's, Oxford, the heavy yet graceful arches supporting which, spring from corbels resting on a highly wrought cornice that runs, on each side, the whole length of the nave.

At the east end is the chancel, separated from the nave by a noble arch, through which the altar, with its appropriate ornaments, and the officiating minister may be viewed from every part of the building. On either side, a less arch, in chaste correspondence with the main one, affords access to a passage north and south of the chancel rail, the extreme end of each passage having another pointed arch, from which is suspended a curtain of rich crimson satin damask, to conceal the vestry room, into which it leads, from the view of the congregation. The Altar, or Communion Table is of pure white statuary marble, with a highly finished base, and with Gothic panellings, adorned with a covering of rich damask, from which hangs at each front corner a heavy crimson tassel. Behind the altar, and immediately in sight of the congregation, is the chancel screen, composed of pointed arches and clustered columns, with gilded trefoils and other suitable decorations, in the panels of which are placed Tablets of black marble with the Lord's Prayer, the Apostles' Creed, and the Ten Commandments, inscribed upon them in gold letters. The floor of the chancel is covered with an elegant velvet tapestry carpet, and within its enclosure are three very beautiful Gothic walnut chairs, one quite large and

mitred, designed for the Bishop,—the other two of smaller size, with the letters I. S. H. carved on one, and a star on the other,—indicating, probably, the three orders of our ministry.

The walls of the inside of the Church are of a grave stone color—the columns of the same, and the wood work generally, is painted in imitation of black oak. The windows of the nave and aisles are filled with the richest stained glass, which sheds throughout the interior a glorious flood of subdued light. All the drapery and hangings are of the finest quality of crimson velvet and crimson satin damask. The Desk and Pulpit stand immediately in front of either pillar of the grand arch leading into the chancel. They are made with pointed arches and open work filled with damask velvet, and contrasting happily with the gilding with which parts of the work are adorned. They occupy but little space, and leave the view of the entire chancel unobstructed. To complete the furniture and appendages of the Church, our distinguished countryman “Hiram Powers” has been instructed to execute, in his very best style, and of the finest white statuary marble, a Gothic Font, from designs of the Architect of the Church, Col. E. B. White of Charleston.

From the Chancel the voice may be heard, without effort, throughout the building, and, as the pealing organ resounds in a flood of harmony, the worshipper, in the double capacity of auditor and spectator, feels devoutly thankful that so much has been done to harmonize his thoughts, and raise them, with due intensity, to the adoration of God our Saviour.

The general arrangement of the towers on the outside was suggested by those of the west front of York Minister. The sides of the nave and aisles are flanked by double rows of buttresses, each shooting up into highly decorated pinnacles, marking, in the distance, the peculiar character and style of the building, and constituting one of its most distinctive characteristics.

The Church is 57 feet in breadth, by 112 feet in length, including the chancel. The towers are 76 feet in height, flanking the western end of the nave. The nave itself is 85 feet in height, and 22 feet in breadth, running the entire length. The aisles on each side are 12 feet in width.

BAPTISMAL REGENERATION.

Our Lord Jesus Christ has chosen His own methods of conferring grace. There is no primary probability, which can warrant us in supposing that He would choose one way rather than another. We cannot judge of the fitness of one method above another. To Him, Almighty, all methods are equally easy, and therefore all are equally fit. It is enough when His word is spoken. His will is goodness and wisdom. If He chooses to associate the giving of grace with the faithful reception of a visible Sacrament, then are we sure, that such reception is wise and our bounden duty.

Of Baptism He has said “except a man be born of water and of the Spirit he cannot enter into the Kingdom of God;” thereby making

it a sacrament generally necessary to salvation. All must receive it who would receive the promised blessing.

To this Sacrament two different classes of candidates may be brought, and for each class it does a specific work. From an infant unconscious of evil, it washes away the guilt of a sinful relation, so that as before it was a child of sin, it is therein made a child of God; as before "it deserveth God's wrath and damnation," therein it is made through the merits of Christ to deserve and receive God's love and salvation. Its guilt is washed away. Its seed of evil is crushed. By the side of the germ of its sinful nature is implanted the germ of a new nature. It ceases to lie under condemnation, and unto it is given the gift and assurance of Divine grace. The Spirit as Renovator and Paracletes takes up His abode within the heart, and dwells therein an assistant and guide forever, or until grieved away.

In Baptism therefore the infant that was unjust becomes regenerated; that was condemned becomes pardoned and accepted.

But we are taught that the "lust of the flesh" remains even in the regenerate. Although therefore an infant in Baptism, is made a child of God, he is only a child. The Church receives him into her bosom, as sealed with the seal of salvation as an inheritor, with the army of the elect, of the great and final redemption. But all these graces must be cultivated or they will wither, and the child will be the worse for his spiritual birth, for he will die again a spiritual death. Hence the need of spiritual nurture, and hence it is our Holy Mother has provided an array of sponsorial and ministerial care and instruction, which if faithfully used will doubtless be blessed of God, in the regular and continued growth of the perfect man in Christ Jesus.

The second class of persons who may come to Baptism are adults. To them certain blessings are promised and given. But of them is required a certain condition of mind and heart, which cannot from the nature of things be required of infants. Baptism does a double work for them, and it requires double of them. They come with both original sin and actual transgression. The guilt of both must be washed away, before they can be received into a state of salvation.

As far as the infant is personally concerned, presentation at the font, and the administration of the sacrament to him, by the indubitable present operation of the Holy Spirit, does the work of his regeneration. As he cannot withstand that operation by any want of faith and repentance, the Church bids those who bring him not to doubt that God "will embrace *him* with the arms of His mercy; that He will give unto *him* the blessing of eternal life and make *him* partaker of His everlasting kingdom:" and in the prayer, immediately following, the Church uses these words; "give Thy Holy Spirit to *this infant*; that he may be born again and made *an heir* of everlasting salvation, through our Lord Jesus Christ." After Baptism the following thanksgiving is prescribed "we yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate *this infant*, with Thy Holy Spirit, to receive *him* for Thine own *child* by adoption, and to incorporate *him* into Thy holy Church," &c.

It is taken for granted that a want of repentance and faith are the only impediments capable of preventing the grace of the sacraments.

The Holy Spirit will accompany them, and make them efficacious, provided His blessed influences are not excluded by an unrepentant and faithless condition of the candidate's own heart. The infant of course cannot be unrepentant or faithless, and therefore every baptized infant is indubitably regenerated.

The adult however possesses the fearful power of receiving the outward visible sign without the inward spiritual grace of the sacrament. If he comes without repentance for his sins, and faith in the Lord Jesus Christ, it is not promised that the Blessed Spirit will enter his heart. He has no reason to expect the grace of regeneration; but rather adds, fearfully to the grounds of his condemnation. But an adult coming to Baptism, with hearty repentance and true faith, is met there doubtless by the Holy Ghost; then his Regenerator and afterwards his ever present Sanctifier. Baptism to such a recipient becomes the commencement of a new life. The previous graces of the Spirit which wrought in him the disposition which brought him to the sacrament, now are added to with all the promised graces of the covenant. Before, God found him out of the way of promise, and blessed him. Now He seals to him the whole Gospel, and makes it possible for him to advance to the perfect stature of a "man in Christ Jesus."

Though the work done by the Spirit in Baptism for the infant and adult was single in one, and two-fold in the other; yet, after Baptism, they are both in the same relative condition to God, viz: they are both His just born children. All the promises of the covenant are signed and sealed to them. All the graces of the Gospel are assured to them. And all the privileges of members of Christ's Body bestowed upon them. They are taken out of the world, and adopted by God. They are born again, which they doubtless before were not.

As we premised in the beginning of this article, we have nothing to do with the question of the fitness of Baptism for the work of Regeneration. We know nothing of the abstract fitness of things. If God in His wisdom chooses to make an appointment, we are sure that such appointment is wise and good; and the evidence of its wisdom and goodness is that He made it. The grounds of our belief in Baptismal Regeneration, are not established in our own understanding. But to our mind the truth is clearly written out in Scripture, and we do not know how words can be plainer to assert the doctrine, than those are which we have quoted from the Baptismal services of our Church.

Let it be understood again, that we are not attempting to defend Baptismal Regeneration, and the doctrines immediately connected with it on either hand, but rather to state as clearly and briefly as we are able, what they are as taught by the Church, and what relations they bear to each other.

We have now reached a consideration of the state immediately after Baptism. We intend reverently to follow out the train through the subjects of Conversion, and Sanctification, to that of the Final Redemption.—*Church Times.*

BAPTISMAL EDUCATION.

From "Sacramental Instruction," by the Rev. C. Bridges, M. A.

Let us not forget the importance of a baptismal education, as a means of giving to the holy ordinance of baptism its full, permanent, and practical influence. The godly exhortations of Bishop Jewell are full of weight and interest: "A father must put his child in mind of his baptism; and teach him that it is a covenant of God's mercy to us, of our duty to God; that it is a mystery of our salvation; that our soul is so washed with the blood of Christ, as the water of baptism washeth our body. Let us look upon our children, as upon the great blessings of God. They are the Lord's vessels ordained to honor; let us keep them clean. They are Christ's lambs and sheep of his flock: let us lead them forth into wholesome pasture. They are the seed plot of heaven; let us water them that God may give the increase. By you they are born into the world. Be careful, also, that by your means they may be begotten unto God. You are careful to train them in the nurture and comely behaviour of the body; seek also to fashion their minds unto godliness. You have brought them to the fountain of baptism to receive the mark of Christ. Bring them up in knowledge, and watch over them, that they be not lost—so shall they be confirmed, and will keep the promise they have made, and will grow unto perfect age in Christ."

Is it not from the neglect of this holy nurture, that many are called into the kingdom in the dawn of day, visibly sealed as the children of God, and planted in the nursery of his Church; and yet have grown up without the apprehension of a single baptismal privilege, or the practical acknowledgment of the baptismal obligation? Though their God has so graciously acknowledged their relation to him, and laid claim to them with such wondrous condescension; yet has there been no confession of the character he has conferred upon them—no honoring of its attendant responsibilities. It is a valuable testimony of Mr. Baxter—"I have always seen that God hath most blessed the children of those parents, who have brought them up most sensible of their baptismal vow, and making conscience of performing it." Let the shame of the neglect combine with the encouragement of the promise to quicken diligence in this most responsible trust; professing in this sacred work our own personal consecration (for who can give his child freely and sincerely, except he hath "first given his own self unto the Lord?") and given our pledge, that our children shall be the Lord's forever—"a seed to serve him; counted to the Lord for a generation."—*Southern Churchmen.*

From the Western Christian.

MINISTER'S WIVES.

MR. EDITOR:—You know that a minister's wife is willing to do her duty when she knows what it is. To obtain this knowledge is often very perplexing. I have searched the Scriptures for it but in vain. The strange silence of the sacred writers increased my perplexity,

until my husband very kindly explained it in the following manner: 'The Scriptures,' said he, 'do not descend to particulars. They lay down general rules, leaving the responsibility of amplifying, specifying and applying them with the world. Therefore, *public sentiment* is to be our guide where the Scriptures fail, and one principal thing for which ministers are set apart is to expound and enforce its precepts. Still to clothe our teaching with authority, we observe the good old custom of taking a text from the Bible in all cases.' In a moment my difficulties vanish I open my Bible and read: 'A bishop must be the husband of one wife.' 1 Tim. iii: 2.

In this passage a general rule is laid down—a bishop must have a wife. But in determining her particular duties, the Scriptures fail. Hence we turn to the other rule of faith and practice—public sentiment; from which we learn that a minister's wife should be

1. Like Mary, always sitting at the feet of Jesus, in possession of the one thing needful, regardless of every worldly interest.

2. Like Martha, she should do all the serving; yet without being cumbered by it.

3. She should be a little more prompt than Sarah of old, and have refreshments always ready for those travelling angels whose visits at the minister's house are *not* 'few and far between.'

4. Like Dorcas, she should 'keep constantly on hand a supply of ready-made clothing,' to bestow upon all the poor saints and sinners in the community where she resides, with a spare box for the beneficiaries in college; and the servants who have escaped from the blessings of the 'patriarchal institution.'

5. Like the prophetess Anna, she should 'not depart from the temple day or night for the multiplied meetings of the Church and benevolent societies require an almost constant attendance in the sanctuary and 'it is the *duty* of the *minister's wife*, to attend them all.'

6. Like the widow of Sarepta, she must have the art of using meal out of one barrel, and oil out of one cruse, the year round, without diminishing the quantity.

Lastly, she must be apt to please every body—'becoming all things to all men,' women and children,—grave or gay, refined or rude, intelligent or ignorant, affable or reserved, as suits the company in which she may chance to fall.

REMARKS.

1. We perceive that it is the duty of churches to set apart young women, and educate them for minister's wives.

2. When a Church is about to call a pastor, they should appoint a special committee to visit his wife and ascertain whether she be able or willing to perform the labor of five ordinary women without any compensation, except the crumbs which fall from her master's (husband's) table.

3. A minister's wife should be always at home and always abroad; always serving God, and always serving tables.

Lastly, she must be a little more prudent than our Saviour, for he had favorites among his disciples, which in her is unpardonable.

To prevent this, let a committee of the most jealous, tattling, fault-finding women be appointed to dictate to her when, and how often, she shall visit each family.

O, who would not be

A MINISTER'S WIFE.

THE AUTHORITY OF ANTIQUITY.

The best way of obtaining a proper knowledge of any Society or establishment whatever, is to go back to its original institution, and observe both the purpose for which it was founded, and the plan adopted for answering that purpose. And if such attention be necessary with respect to the establishments of this world, and those societies which have only temporal things for their object, it is much more so in regard to that spiritual society established by the Redeemer of mankind: the great end of which is to keep them in mind of, and fit them for, eternal life and happiness in heaven.—*Anti-Jacobin Review.*

POETRY.

FOR THE GOSPEL MESSENGER.

LAKE CATHARINE.—FLA.

Sweet Lake whose calm unruffled stream
Heaves like a mother's breast,
When fondly circled in her arms
Her infant's lips are prest.

Thy *name*, in memory's treasur'd store
Will live, nor time efface
The love, that in a parent's care,
Through all my life I trace.

Oft, as I tread thy verdant shore,
And thoughts stray o'er the past:
Unseen, methinks *her* presence nigh,
In whispers chains me fast.

"Spirit of my mother" art thou here,
To aid an erring son—
On earth a pilgrim-wanderer,
Life's journey still to run?

And bids't me, in *this* "smooth expanse"
A type, of Jordan view—
Whose waves once passed—a peaceful home
Welcomes, to Heaven and you?

A guardian angel ever be;
Where ere my footsteps stray
Through weal or woe if such my lot,
Be near, to guide my way.

Florida, 1847.

T.

RELIGIOUS INTELLIGENCE.

Convention of the Diocese.—The account in our last number of its proceedings was not seen in manuscript, by all the conductors or editors, and we regret some expressions in it.

Journal of the Bishop of the Diocese of South-Carolina, Extracts from it.—October 6th. The Quarterly Meeting of the Committee of the School of the Diocese, I attended, and heard a satisfactory report from the Principal on the improving condition of the School.

7th. In Christ Church Parish, in St. Andrew's Chapel at Mount Pleasant Village, the Rev. J. R. Fell was admitted to the holy Order of Priests—presented by Rev. Mr. Marshall—the Sermon by Rev. Mr. J. H. Cornish.

14th. The Temporary Chapel of the School of the Diocese was opened, "Evening prayer" was read by the Rector of the School, and after an address by me, and special prayers, there were collected, at the door to assist in meeting the expense of fitting and furnishing this Chapel, \$40.

18th. Sunday, at St. Philip's Church, Charleston, Confirmation was administered to 20 persons of the Congregation.

21st. At the "Temporary Chapel" of the School of the Diocese I read "Evening prayer."

24th. At Aiken, read "Morning prayer" at 11 o'clock, and "Evening prayer" at 4 o'clock.

25th. Sunday,—same place, I officiated at all the services, Morning, and Evening.

31st. At St. John's Chapel, Hampstead, I read "Morning prayer."

November 2d. Administered Confirmation to a sick member of St. John's Chapel, Hampstead, under the care of Rev. Mr. Marshall.

3d. At Summerville, I read "Evening prayer" and preached.

12th. At St. Stephen's Chapel, I read "Morning prayer."

15th. At St. Michael's Charleston, I preached on the facilities and encouragements for a Mission to the colored population.

18th. At Summerville, I read "Evening prayer."

29th. Advent Sunday, at Wilton I preached, administered Confirmation to 5 persons and made an address.

December 3d. At Aiken, I read "Evening prayer," and delivered a lecture on the holy Communion.

10th. In Christ Church Parish, at the plantation of John Hamlin, Esq., I held "Evening prayer," and preached to the black people.

27th. Sunday at St. Michael's, Charleston, I read "Morning Prayer" and Ante Communion and preached.

31st. At Pineville, I preached and administered Confirmation to 5 white persons, and at the plantation of Mr. Samuel Dubose, in the Upper part of St. John's Parish, after "Evening prayer" read by the Rev. P. Trapier, I preached, and administered Confirmation to 10 persons of color. The preface in the office for Confirmation was read by the Rector of the Churches in St. John's Parish Upper part, the Rev. W. Dehon.

January 1st, 1847.—Near Black Oak, in the Upper part of St. John's Parish, the building just finished was duly consecrated, under the title of "Trinity Church"—the Sentence of Consecration was read by the Rector, the Rev. W. Dehon; "Morning prayer" by the Rev. Paul Trapier, and the Sermon from the text "O worship the Lord in the beauty of holiness" by the Rev. C. Wallace, Rector, of St. John's Berkley. It is 50 feet by 30, affording 22 pews, (each of which will accommodate 7 persons) a wide aisle; a gallery for the colored people that will contain about 60 persons—a Chancel separated from the rest of the Church by a neat rail—a pulpit on the right or "gospel side," and a desk on the left of the Altar,—in good proportions, plainly but neatly finished, and in short entirely appropriate for its holy purposes. Its cost is understood to be about \$1,500, contributed by the members of the congregation, who are not very many, or any of great wealth. It is alike creditable to the worthy pastor, and his worthy flock.

18th. A Candidate for Deacon's Orders had his third or final examination—2 Presbyters, Rev. Dr. Hanckel, and Rev. Mr. Trapier assisting.

19th. A Pastoral Letter, on the claims upon the members of our Church in this Diocese of the School founded by the Convention, was this day prepared by me for publication.

22d. Confirmation was administered to a very aged man of color, in his sick chamber.

25th. "Festival of the Conversion of St. Paul." At St. Paul's Church, Summerville, I read "Evening prayer" and a Lecture on the life and character of the Apostle Paul from Hobart on the Fasts and Festivals.

27th. Confirmation was administered at St. Michael's Church to members of Congregations in Charleston, and one of St. John's Hampstead.

29th. At Aiken, I read "Evening prayer." The inclement weather prevented a Sermon.

February 11th. Administered Confirmation to a member of St. John's Chapel, Hampstead, on his sick bed.

13th. At Columbia, a Candidate for holy Orders had his second examination. Rev. Dr. Henry, and Rev. A. H. Cornish assisting.

14th. Quinquagesima Sunday. Trinity Church Columbia was consecrated, "Morning prayer" was conducted by the Rev. A. H. Cornish, the lessons were read by the Rev. R. D. Shindler, "the Epistle," by Rev. Dr. Henry—"the Sentence of Consecration," and the Sermon by the Rector, Rev. P. J. Shand. The prescribed services; the Sermon; the music; also the style; the arrangements; the costly altar; the furniture; and the adornings of this goodly edifice, and the feelings of the congregation; clerical and lay, as expressed by their attention; their movements; their tones in prayer, and praise, and reading, were all in appropriate harmony. It was a feast of religion, of humanity, and of pure self-love. The occasion will be long remembered. It was gratifying to the heart and the conscience, and we humbly trust, profitable to the soul. All seemed pleased with themselves, and with each other, and reverence and gratitude towards

God; veneration for his holy Church, and thoughtfulness in relation to "the spiritual and the eternal" seemed to be in exercise and in advancement. Amen and amen.

17th. Ash-Wednesday. At Macon, Georgia, I read "Morning prayer" the Ante-Communion, and the Sermon were by the Rector (Rev. Mr. Shankler.)

21st. First Sunday in Lent. At Tallahassee, Florida, I preached, "Morning and Evening"—the other services were by the Rector, Rev. F. H. Rutledge.

24th. St. Matthias' day. In Jefferson county, at a plantation Chapel, said "Evening prayer," and preached—the congregation chiefly blacks:

25th. Same place, read "Evening prayer" and lectured on the Catechism.

26th. At a private residence, read "Evening prayer."

27th. At the plantation Chapel read "Evening prayer," and lectured on the Catechism.

28th. Second Sunday in Lent. At the plantation Chapel, officiated Morning and Evening in the full services, and catechised the children; 5 whites and about 20 blacks.

March 1st, 2d. At the plantation Chapel (Montpelier) I read "Evening prayer" and lectured on the Catechism.

3d, 4th, 5th. I read "Evening prayer" in the house; the inclemency of the weather preventing attendance at "the Chapel."

7th. Third Sunday in Lent. At "the Chapel" officiated in the usual services, also administered the holy Communion to about 16 persons, and instructed 3 adults, Candidates for baptism.

In the Afternoon, read "Evening prayer" and preached at the plantation of Col. James Gadsden, to a large number of blacks.

8th. At the Chapel, "Evening prayer," was read by Rev. Mr. Scott of Quincy, Florida. I baptized 3 adults, and preached.

10th, 12th. At the Chapel, after "Evening prayer," catechised 5 white children, 24 colored adults and children.

13th. At the Chapel "Evening prayer" was read Rev. Dr. Rutledge, I baptised 3 children and catechised 6 white, and 29 colored, adults and children.

14th. Sunday, at Monticello, officiated in the whole services, "Morning and Evening," also baptised 3 infants, and administered the holy Communion to 16 persons.

15th. At "the Chapel" I said "Evening prayer," and administered baptism to an adult, also united in holy wedlock, two couple.

21st. Sunday at Augusta, read "Morning prayer"—the Rector preached, and in the Afternoon, I preached—visited the Sunday School for whites *and that* for the blacks.

22d. At. St. Thaddæus' Church, Aiken, after "Evening prayer" said by the Rector, I preached on the misery of sin.

30th. Tuesday in Passion week, at St. Philip's Church, Benjamin Johnson, A. B., was admitted to the holy Order of Deacons, having been presented by the Rev. Mr. P. Trapier, who also preached the Sermon.

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.—The thirty-seventh Anniversary of this Society, (excellent in its design and constitution, and valuable by its effects, for to it many parishes are indebted for their "first foundation, and a long continuance of nursing care") was celebrated on the 3d February. After "Morning prayer" in St. Michael's Church, a Sermon was delivered by the Rev. Mr. J. H. Cornish, Rector of St. Thaddæus, Aiken, who kindly undertook this service, at a very short notice; both the appointed preachers, owing to peculiar circumstances being absent. The business of the Society was transacted at the Society's House, in Chalmers' Street. The details of it, the names of the Officers elected, and the interesting annual report, are published as usual in a pamphlet which we trust will be read by the members of our Church generally within the Diocese, and by many out of it, some of whom estimating its efficiency, have instituted similar societies. Inadvertently this item was not prepared for the March number.

The late John S. Cogdell, Esq.—At the Quarterly Meeting of the Board of Trustees of "the Protestant Episcopal Society for the Advancement of Christianity," the following resolutions were passed:

Resolved, That this Board sincerely sympathize with the family of the late J. S. Cogdell, Esq., on the occasion of his death, and with the community in the loss of so estimable a citizen, while we are reminded of his amiable deportment of our very agreeable intercourse, and of his useful services to the Christian Society which we represent.

Resolved, That a copy of this Resolution, be transmitted to the family of Mr. Cogdell.

Extract of a Letter dated Darlington, C. H., Feb. 28th.—This day the first services in another hall of religion and learning in this district, (Darlington) built for myself, were held; 12 was the number present. The arrangements are simpler than those of the former one; but there is preserved a Church-like appearance. If we are imbued with the Catholic spirit that pervades the Prayer-Book, there is wanting but little ingenuity to make "the order for daily Morning prayer" upon the Lord's day, such as it should be, impressive, solemn, grand; if there be any spirituality in the hearts of the assembled worshippers, it will be refreshed with the food it finds there. I trust you will find time and opportunity, when you visit this section of country again, to give us a part of a day.

Domestic and Foreign Missionary Society of the P. E. Church.—The "Spirit of Missions" for March pleads for "Domestic Missions" (in an extract from a speech in England) thus: "All these they must leave behind,

"That they may raise an independent shed,
And give the lips they love unborrowed bread."

There they possess no school, no Church, no Clergyman, to offer the consolations of his sacred calling in sickness or sorrow; advantages

which, however lightly they held them at home, they bitterly regret the want of in that new land. It was utterly impossible to listen as they had to the condition of the fishing settlements on the stormy coast of Newfoundland, where hundreds were left to perish in their ignorance, without a desire for the alleviation of so much misery. England began to be a colonizing country more than two hundred years ago, and about one hundred and fifty years ago this Society endeavored to find means to send after and secure to the emigrant the ministrations of religion. They possessed two of the richest gifts that man could enjoy; a religion derived directly from our Lord and his Apostles, and a Church founded on the Apostolic model—a rich jewel in a rich casket. Their ships supplied them with the means of conveying instruction, and their language also which was becoming universal. Was their attachment real; did they want the Church of England to prevail? If they did, it would not do to talk only of their admiration and love, but set about planting her foundations firmly and well in their new colonies." . . . The Missionary at Matagorda, Texas, writes: "My Sunday School was never before as flourishing as it now is. We number fifty scholars. But here again is a drawback common to Missionaries, which is a want of teachers; we have but six. I have a fine interesting Sunday School among the slaves, taught by my wife and a lady of the Parish. The School under my care is as useful to my people as ever before, and perhaps more so. Whether my health will enable me to bear the labors I now perform, until the means of the community will be such that I can by others be relieved from teaching, or at least be aided in it, is very doubtful. If my strength shall fail, so that I am obliged to give up the control of the education of the young of the place, and the Church does not come to the rescue, I shall certainly leave here; for I will not remain and see the education of the rising generation pass from under her control."

Mississippi.—"A young lady in Troy has engaged to play the organ in that place, a whole year, and to furnish our little village Church with a bell."

Kentucky.—"Resolved, That — dollars be added to the appropriation made to the Diocese of Kentucky, as a provision for the support of a German Mission, the same to accrue so soon as the Bishop shall report to this Committee the establishment of such Mission within the bounds of his Episcopal authority, the appointment of the Missionary to be made in accordance with the rules of this Committee."

The Jews.—"The work of the Rev. Dr. McCaul, entitled "Old Paths," has been eminently successful, perhaps beyond anything else that has been written, in extending among the Jewish people a deep conviction that the whole Talmudic system is a burdensome and unauthorized yoke which their Rabbis have imposed upon them, and that it is perfectly lawful to endeavor to free themselves from it. While many have renounced it openly, and have turned to the Gospel as a more rational and spiritual explanation of the law, and have become disciples of Christ, others, who have not felt the power of Gospel truth, and who have been unwilling to abandon their nation, have called loudly for reform."

Tennessee.—Bishop Otey writes : “Now what I desire to ask of the members of our Church who are able and desirous of doing something for Christ and his Church in this region is this : ‘Will you not provide, or assist me to provide, for the expenses of such young men of good moral and religious character as will join my establishment as Candidates for Orders or seeking to become Candidates?’ For \$250 per annum, for each student, I will provide boarding and all other necessary expenses, and direct his Theological studies.”

Florida.—“We have heard, with regret, the entire destruction of the Church-edifice at Key West, in a recent gale ; and, also, that St. Paul’s Church, Quincy, has been offered for sale on account of a debt of long standing, which, in connection with other liabilities, equally pressing, the congregation, in its feeble condition, is unable to meet. Both of these churches we therefore feel constrained to commend to the sympathies and prayers of Churchmen and the benevolent, as worthy of pecuniary aid and assistance.”

Africa, Slavery there.—“The master of a slave at Grand Bassa, after much ill treatment, threatened to kill him, and to eat him. To escape the execution of the threat, he ran away, and concealed himself in the bush. Having neither shelter nor raiment, and subsisting upon nothing but the fruits and berries he could gather, he became severely diseased,—the whole body being covered with putrid ulcers. He was driven, by the extremity of his sufferings, to return to his master’s residence ; but being now incapable of labor, he was beaten away by the inhabitants, and pursued with the most cruel mockeries. He was found by Musu on the beach, where he had lain exposed for several weeks, almost in a state of starvation. He gave him food and water, and kindled for him a fire. As he was employed, however, in this work of benevolence, several natives came to the spot, and avenged themselves for the deed of Christian charity, by applying the burning faggots to the ulcers of the wretched victim of their cruelty.” . . . “Congregation to-day about two hundred. Yesterday, I attended the quarterly examination of the schools at Fishtown. The number of children there, male and female, I found to be about thirty-five. They are, with a few exceptions, small, and being ignorant generally of the language in which they are taught, (the English,) of course they had not made much progress.”

China.—“I had hired a house, to allow of the enlargement of our school for the next year. It is not yet ready for occupation, but I hope to get possession in two or three weeks. The lower story will be our chapel, and will accommodate about two hundred persons. I expected to have the use of it some time since, but the Chinese are very much wanting in punctuality. We are to pay a rent of \$250 per annum, in advance. When this house is ready for us, Miss Jones proposes to go there and live with the boys. This is a proposition of her own ; and it will give the Committee some idea of her zeal in the work to which she has devoted herself. It will also furnish them with a valuable fact, from which to infer the sense of security in which we live here, when a female feels at liberty to go and live alone in a house in the midst of a Chinese city.” . . . “Divine service is held every Sunday at the Consulate, which we attend, and the Communion is administered

at my house once a month, in which we are joined by the Rev. Mr. McClatchie, two pious English merchants, and our friend Chai."

India.—There stood a crowd of Native Christians, of whose Christianity there is no more doubt than of our own, and of whose sincerity as of ours, there is but One able to decide, but who evidently took a deep interest in what was going on; and there stood, among the other ministers of Christ who were present, the venerable John Devasagayam—he is sixty years of age, and has been laboring as a teacher of the gospel before the days of Bishop Middleton—a pure Native, and as pure a Christian as ever looked *unto Jesus*, and to Him only, as *the author and finisher of our faith*. John offered up the appointed prayers; and I prayed also that God, for His dear Son's sake, would bless our undertaking; and then they laid into its place the first stone of what I trust will soon spring up a noble Church. Before we left the ground several stone idols were thrown by the people into the foundation."

The amount reported for Domestic Missions, is \$3,593; from South-Carolina, \$150; for Foreign Missions, \$3,916; from South-Carolina, \$267.

Florida.—The 9th Annual Convention met Dec. 12th—present, 3 of the Clergy and 9 Lay-Delegates. There are 5 Clergymen and 10 Churches. The Rev. Dr. Rutledge was elected President and Rev. Mr. Scott, Secretary. In his Address transmitted, the provisional Bishop, says, "It is with sincere regret that I announce to you, that engagements both of a private and public nature, will prevent my being present with you upon the interesting occasion of your Annual meeting." . . . "I have ordained two Deacons to the Priesthood, and I find canonically connected with the Diocese at this time, 6 Clergymen. St. Augustine is at present the only unoccupied Parish, where we have a Church edifice. The confirmations during the year, including those administered by the Bishop of Alabama at Pensacola, amount to forty-nine." . . . A Missionary Committee of 4 Laymen was appointed, all the Clergy are members of it under the VI Canon. The Canon for the "Trial of a Clergyman" provides "no charge shall be substantiated on the testimony of less than two witnesses," also that "a unanimous vote of the Board shall be necessary to conviction." The Bishop as a court of appeals, reviews the sentence and his judgment in the case is final. Excellent Canon!

Bible and Prayer-Book Society, New-York.—It is the second Bible Society, and the first Prayer-Book Society, as to date, in our country, The 38th Annual Report: We quote "as touching the labors of other Church Societies, there may be a divided opinion, bearing on the wisdom or discretion of their action; touching ours, there can be none; our wisdom is the Church's wisdom, we do but utter her voice. The Bible and the Prayer-Book, are the only words we speak." . . . "By what arm of power, (humanly speaking,) we ask, is the Church now winning its triumphs, shaming adversaries, softening prejudices, and silencing the gainsayer? By what instrument, save by that which our Society furnishes, by the ten thousand volumes of the Prayer-Books annually poured forth from our own press, and freely

distributed through our land, and which would become hundreds of thousands, if the Church would but sanction by her contributions, what the Society stands ready by its zeal to carry out; and that because it is well assured that such enlargement is due to the Church's needs. Again, then we say, let the Church, whose servants we are, and at whose tribunal we stand, try us by our zeal, and not by the scanty measure which she, herself, has hitherto imposed upon our labors."

ACKNOWLEDGMENTS.

The following amounts have been received for Missions, during the month of March.

From a Lady for Missions in Tennessee,	-	-	-	-	-	\$5 00
" All Saint's Waccamaw, for Missions in West,	-	-	-	-	-	25 00
" St. David's Church, Cheraw, general,	-	-	-	-	-	14 00
" Trinity Church, Columbia, for Nashotah,	-	-	-	-	-	10 00
" St. Michael's Church, Charleston, general,	-	-	-	-	-	13 15
" do. do. do. for Nashotah,	-	-	-	-	-	16 25
" do. do. do. Sunday School Union,	-	-	-	-	-	5 00
" St. Philip's do. do. do. do. do.	-	-	-	-	-	5 00
" St. John's, John's Island, Nashotah,	-	-	-	-	-	10 00
						<hr/> 103 40

J. K. SASS, *Receiving Agent of Diocese, S. C.*

P. E. SOCIETY FOR ADVANCEMENT OF CHRISTIANITY IN SO. CAROLINA.

The Treasurer acknowledges the following receipts: A Donation of \$10, from a gentleman through the Bishop; \$50 from Mrs. H. L. Gervais as a Life Member. The following persons have become Annual Subscribers since 1st. January last, Rev. P. T. Babbit, Rev. W. H. Hanckel, Rev. W. O. Prentiss, Rev. C. B. Walker, Rev. J. R. Fell, Andrew Johnston, Col. Wm. E. Martin, Miss Emma E. Stark, Wm. H. Trescot, Dr. I. M. Campbell, Miss Sarah A. Gervais, Benjamin Ravenel, Edwin Heriot. Mrs. Sarah R. Simmons, a Life Member, \$50. A Donation from a Charitable Lady, a Member of St. Paul's Radcliffebor'o, through the Bishop, \$10; also through the Rev. Mr. Gervais, from a Lady of \$5.

The undersigned gratefully acknowledges the following receipts, through J. K. Sass, Esq., the agent for Missions in South-Carolina, viz: From Trinity Church, Society Hill, \$18. From St. Michael's Church, "Charleston, for educating a Student," \$13,25. From the United Parishes of St. Stephens' and Upper St. John's contribution, of a Lady, \$25.

JAMES LOYD BRECK,
Agent for the Nashotah Mission.

Nashotah Lakes, Wisconsin, 18th Feb. 1847.

TO A CORRESPONDENT.

Your interesting article respecting the Consecration of Trinity Church, Columbia, was received after the longer one on the same subject which is published in this number.

CALENDAR FOR APRIL, 1847.

- | | |
|----------------------------|--|
| 1. Thursday before Easter. | 6. Tuesday in Easter Week. |
| 2. Good Friday. | 11. <i>First Sunday after Easter.</i> |
| 3. Easter Even. | 18. <i>Second Sunday after Easter.</i> |
| 4. Easter Day. | 25. St. Mark the Evangelist— <i>Third Sunday after Easter.</i> |
| 5. Monday in Easter Week. | |

ERRATA.

Page 358, line 12, from end, for "sanctification," read satisfactions.

Page 380, line 11, from top, for "task," read taste.

Vol. XXIV, Page 16, line 4, from the bottom for "harmonizing," read humouring.

SCHOOL FOR THE DIOCESE OF SOUTH-CAROLINA.

This School is under the charge of the Rev. P. TELLER BABBIT, at that very eligible and healthy situation, known as the Parsonage of St. Philip's, Wentworth, corner of Glebe street. A large front yard is attached to the building, and used as a play ground.

This School combines with the opportunities of acquiring a thorough English and Classical Education, the advantages of a full course of religious instruction; and a kind and paternal though firm discipline.

It has now been nearly two years under the present Principal (who is aided by two assistants) and the Committee think it can be confidently recommended to the continued patronage of the public, as preparing pupils thoroughly for entering College, or for mercantile business.

The Principal is also prepared to receive a few additional boarders into his family.

Committee.

RT. REV. BISHOP GADSDEN,	REV. C. WALLACE,	C. G. MEMMINGER, Esq.,
REV. C. HANCKEL, D. D.	REV. P. T. KEITH,	E. R. LAURENS, Esq.,
REV. P. TRAPPIER.	DR. I. M. CAMPBELL,	J. K. SASS, Esq.,

November 1.

NEW SUNDAY SCHOOL BOOKS.

The Protestant Episcopal Sunday School Library 100 Volumes 18 mo. half muslin; reduced to poor Schools, \$10.

The Children's Magazine bound, in 35 Vols. at 20 cts. each.

Sunday School Psalms and Hymns and Liturgy in one.

A further supply of

The Shadow of the Cross; The Distant Hills; The Dark River; The Castle on the Rock; The Fall of Cræsus; Luke Sharp; Gottfried, or the Island Hermitage; The Castle of Falkenbourg; Prasca Loupouloff; History of Charles Jones; Thomas Kenmier; Cripple of the Rail Road, &c.

Also, from Appleton's.

Laneton Parsonage; a Tale, by the Author of "Gertrude," bound and in paper covers, at 50 and 75 cents.

Light in the Dwelling, or a Harmony of the Four Gospels; with short and simple remarks, adapted to reading at Family Prayers, and arranged for every day in the year.

From Robinson.

The Church of England Vindicated, by Dr. Hook.

Essays to prove the Validity of the Anglian Ordinations; by a Layman.

Christian Morals, by Rev. Wm. Sewall, M. A.

The Dead in Christ, by Rev. J. W. McCullough.

The Book of Ratram, the Priest and Monk of Corbey.

Discourses on Romanism and Dissent, by Wm. Dodsworth, A. M.

A Manual of Church Principles, by W. D. Wilson, A. M.

A Treatise on the use and import of the Eucharistic Symbols, by Alexander Knox, Esq.

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